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ॐ

10th October 1941

Beloved aspirants,

There is no book in the whole world that is so thrilling, soul-stirring and inspiring as the Upanishad.

The philosophy taught by the Upanishads has been the source of solace for many both in the East and the West.

The Upanishads teach the philosophy of absolute unity. They contain the sublime truths of Vedanta and practical hints and clues which throw much light on the pathway of Self-realisation.

Publishers' Note

The greatness and the sublimity of the Upanishads are well known to all the students of philosophy. There have been attempts to approach the books through various standpoints. Much has been written over the knotty problems of interpretation, by the Eastern and Western scholars. And yet the lay reader has not understood the central teachings fully well. Gurudev Sri Swami Sivanandaji Maharaj, in his comprehensive volume 'The Principal Upanishads' has given exhaustive commentary on Nine Upanishads and stressed such points clearly and truly, explaining the abstruse ideas in his own inimitable style, thus laying bare the sacred doctrine not only before the eligible pupil but also the lay reader.

For the convenience of the readers, we are bringing out each Upanishad in a separate book. The present volume contains the text, translation, notes and commentary on Aitareya Upanishad.

May the abundant blessings of Gurudev Sri Swami Sivanandaji Maharaj be upon all the readers.

—The Divine Life Society

ॐ

श्री गुरु-वन्दना

ॐ नमो ब्रह्मादिभ्यो ब्रह्मविद्यासंप्रदायकर्तृभ्यो वंशर्षिभ्यो महद्भ्यो नमो गुरुभ्यः।
सर्वोपप्लवरहितः प्रज्ञानघनः प्रत्यगर्थो ब्रह्मैवाहमस्मि ॥१॥

ॐ नारायणं पद्मभवं वशिष्ठं
शक्तिं च तत्पुत्रपराशरं च।

व्यासं शुकं गौडपदं महान्तं
गोविन्दयोगीन्द्रमथास्य शिष्यम् ॥२॥

श्रीशंकराचार्यमथास्य पद्मपादं च
हस्तामलकं च शिष्यम् ।
तं तोटकं वार्तिककारमन्या-
नस्मद्गुरून्संततमानतोऽस्मि ॥३॥

श्रुतिस्मृतिपुराणानामालयं करुणालयम्।
नमामि भगवत्पादं शंकरं लोकशंकरम्॥४॥

शंकरं शंकराचार्यं केशवं बादरायणम्।
सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः ॥५॥

ईश्वरो गुरुरात्मेति मूर्तिभेदविभागिने।
व्योमवद्व्याप्तदेहाय दक्षिणामूर्तये नमः ॥६॥

OM

DEDICATED TO

THE SEERS OF THE UPANISHADS

AND

JAGAT-GURU SRI SANKARACHARYA

OM

AITAREYA UPANISHAD

INTRODUCTION

I

Hari Om! The philosophy taught by the Upanishads has been the source of solace to thousands of people, and even to men in the West like Schopenhaur. It is extremely difficult to translate the Upanishads into English. The charm, force and beauty will disappear in translation.

To desire to know Brahman is to have all desires fulfilled. Those who know Brahman have attained the highest to be attained.

The final emancipation consists in being centred in Brahman, which is bliss and joy, after eradicating ignorance, which is the cause of desire and Karma. Ignorance is dispelled by knowledge of Brahman.

The Aitareya Upanishad forms part of the Aitareya Aranyaka of the Rig-veda. It is divided into five sections (Khandas). If the Peace-Chant be counted as a section, the sections become six, and by such counting, this Upanishad is sometimes called 'Atmashatka', i.e., six-sectioned dissertation on the Atman. It is divided into three chapters. The first contains three sections, the second and the last, one section each.

The Upanishad derives its name from its author Mahidasa Aitareya, the son of Itara.

It describes, in symbolical language, the creation of the universe. It deals with the Atman as the only Reality. It treats of evolution through hunger and thirst, of food, of the entrance of the Self into the body. It deals with the conception and the three births of man.

It teaches that one is freed from birth and death and attains immortality through knowledge of Brahman. It contains the saying of Rishi Vamadeva who attained immortality through knowledge of the Self. It teaches that the Atman, and not Prana, is the last and only cause of everything. It teaches that the whole universe is manifestation of Brahman, that the individual soul is identical with the Supreme Soul, and that the goal of life lies in the realisation of the unity of the individual self with the Supreme Self. The sole teaching of the Upanishad is to inculcate the knowledge that the Atman and Para-Brahman are identical.

It is well established in all the Upanishads, that the end attained by the realisation of the unity of Self, is immortality.

Becoming one with the Devas, cannot give one the final emancipation. The Devas, such as Agni, etc., are subject to Samsara, because they are subject to the faults, such as hunger. All that is subject to hunger, etc., are only in Samsara. The Srutis declare that the highest Brahman is above hunger, etc. Realisation of this supreme Brahman alone will lead to freedom from Samsara, birth and death.

The central teaching of this Upanishad is the unity of the Atman with Paramatman. This must be realised through knowledge of the Self and not by rituals. Atma-Jnana alone can burn the seeds of Samsara and bestow Moksha.

II

The knowledge of Brahman should be taught to those who have purified their hearts, by performing the Karmas enjoined in the scriptures, who are therefore fit to receive instructions, who are well versed in Sastras, who possess faith, who are centred in Brahman, and who have duly practised the vow of Sirovratam. Sirovratam is the well-known Vedic vow mentioned in the Atharvana Veda. This obviously means the head-vow, Sannyasa, renunciation. This is the ceremony in which the head is shaven.

One should enter the fourth order of life, as it is difficult to practise Brahma-vidya without absolute renunciation. Sri Sankara agrees that a householder is not disqualified for study and practice of Vedanta. But, according to him Sannyasa is necessary for attaining Self-realisation. A Sannyasin only is a wholetimed aspirant. He can devote the whole time in study and meditation. He can find adequate leisure and freedom from the distractions only in Sannyasa. Hence, renunciation is desirable even to those who have not attained Jnana. *"Avidusha-mapi mumukshuna parivrajyam kartavyameva*—even one who is not a knower, but who is desirous of attaining liberation, should enter the order of a Sannyasin."

He further adds, with emphasis, that the practice of meditation on the Self cannot be pursued with intense vigour and devotion without relinquishing the concern of life. He says: "The control of the external and the internal activities of the senses, and other aids to the realisation of the Atman are incompatible with other orders of life".

In the Kaivalya Upanishad, we find, ‘Not by Karma, not by offspring, not by wealth, but by renunciation alone can men attain immortality’. Smritis also say, ‘Let one live in that order of life which is a means to the knowledge of Brahman’. In this Ashrama only, Brahmacharya and other helps to knowledge can all co-exist, and these are impossible in a householder’s life.

The Srutis say: "Let one leave home for the forest and turn as a Sannyasin, or otherwise even from the order of a bachelor, either from home or from the forest let

him turn as a Sannyasin". The order of Sannyasin is enjoined even on one in the householder's order, as an indirect aid to the realisation of the Atman. This voluntary renunciation while yet a neophyte, will qualify the aspirant for Vedantic study. The Sruti also says: *"Yadahareva virajet tadahareva pravrajet*—one should leave the house the very day dispassion dawns in him".

The Sannyasin is free from all sorts of worldly distractions, ties and attachments. The garb puts a check on the aspirant from going astray or doing evil actions. When there is internal change, when one is ready for entering the fourth Ashrama of life, why should he be afraid of putting on the orange-coloured robe? Why should he say, I have given colouring to my heart? It is a sort of timidity and hypocrisy. Vasanas (subtle desires) still lurk in his heart. Why did Yajnavalkya, Sri Sankara, Ramakrishna Paramahamsa take Sannyasa?

Sannyasa has got its own glory and advantages. The freedom of a Sannyasin can hardly be described. A Sannyasin only can entirely cut off all connections and ties. Though you have coloured your heart, still all members of your family will cling to you like a leech till the end of life. They cannot understand your changed mental state. You cannot entirely eradicate Moha (infatuated love) and attachment for your family. When you fall sick, you will be tempted to go for their help and vice versa. The old Samskaras will get new life, and Moha will bind you with stronger chains once again. It is only when you take Sannyasa that they will leave you free. They will leave all hopes on you. Then only you become dead for them. They will not approach you again.

If you like seclusion, if you are free from Raga or passion, worldly ambition, Karmic tendencies and attractions of this world, if you are reticent and serene, if you have disciplined yourself while remaining in the world, if you can live on simple food, if you can lead a hard life, if you have a strong constitution, if you are not talkative, if you can remain alone without company and talk, if you have a meditative temperament or reflective nature, if you can bear all the difficulties in the spiritual path, if you can lead the life of an ascetic till the end of your life, you can take to the path of renunciation. Then only you will be benefited by embracing Sannyasa. You should actually lead the life of a Sannyasin for one or two years in the world itself. You should prepare yourself first in the world itself. Otherwise, you will find it extremely difficult to tread the path. For a man of dispassion, discrimination and strong will, this path is all joy and bliss.

May you develop real thirst for release from the bonds of Samsara! May your hearts be filled with the love of the Atman alone! May you develop real Vairagya and enter the illimitable kingdom of Eternal bliss!

May you all realise the ancient wisdom of the Upanishads! May you all recognise the oneness of the Self! May you all live, immersed in the ocean of Bliss, in an illumined state!

ॐ वाङ् मे मनसि प्रतिष्ठिता । मनो मे वाचि प्रतिष्ठितम्।
आविरावीर्म एधि । वेदस्य म अणीस्थः । श्रुतं मे मा प्रहासीरनेना-
धीतेनाहोरात्रान्संदधाम्यृतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु ।
तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारम् । अवतु वक्तारम् ।

॥ ॐ शान्तिः शान्तिः शान्तिः॥

Om! My speech is rooted in my mind. My mind is rooted in my speech; Brahman, reveal Thyself to me. Ye, mind and speech, enable me to grasp the Truth that the scriptures teach. Let what I have heard slip not from me. I join day with night in study. I think the truth, I speak the truth. May That protect me, may That protect the teacher, protect me, protect the teacher, protect the teacher!

Om Peace! Peace! Peace!

SECTION I

आत्मा वा इदमेक एवाग्र आसीन्नात्यत्किंचन मिषत्। स ईक्षत लोकान्नु सृजा इति ॥१॥

1. In the beginning, (all) this was verily the Atman alone. There was nothing else active. (Nothing else whatsoever living existed. There was no other thing that winked at all.) He thought: '(Now) verily I shall create the worlds.'

Notes and Commentary

Atma—the Atman. *Vai*—verily. *Idam*—this. *Eka*—one. *Eva*—alone. *Agre*—in the beginning. *Asit*—existed. *Na*—not. *Anyat*—other. *Kinchana*—anything. *Mishat*—winking. *Sa*—he. *Ikshata*—thought. *Lokan*—the worlds. *Nu*—surely. *Srujai*—shall create. *Iti*—thus.

Atman is the first principle or the first cause. It is the only reality. It is from the root which means 'to obtain', 'to eat', 'to enjoy' or 'to pervade all'. The Atman is the highest, all wise, all powerful, free from all characteristics of Samsara, such as hunger, delusion, sorrow, etc. He is eternal, pure, intelligent and free. He is birthless, undecaying, ageless, immortal, fearless and secondless.

Idam: the universe, which has been described in Purva Khanda, as being differentiated by name, form and Karma, was the one Atman, alone at first, i.e., before creation.

Agre—before the creation of the universe. In the beginning, before the creation started, there was nothing save the Atman. In reality, there is no such thing as creation. It is only a projection of what lies in a potential state in the Avyakta, or the unmanifested, at the beginning of a new cycle. Is He not now the same, the one entity? Is there something else beside Him? No. Why then is it said 'He was'? How is it that the past tense 'existed' is used? Though even now, He alone exists, there is a difference.

Before creation, the universe was one with the Atman. It had no manifested difference of name and form. It was denoted by the word 'Atman' alone, but now it is denoted by many words, and also by the one word 'Atman', on account of the manifestation of the difference of name and form. When foam, bubble, wave, etc., become manifested, by their difference of names and forms from that of water, the same substance water is denoted by more than one word, i.e., foam, bubble or wave. The idea of foam, bubble, etc., remain merged in that of water, before they are differentiated from water and given a name and a form. The idea of 'foam' is understood by the single word 'water'.

Nanyatkinchana—nothing else. *Mishat*—active, winking, living. No other operating entity save the Atman, existed like the Pradhana of the Sankhyas, independent and material, or like the atoms, apart from Isvara, of the followers of the school of Kanada. In the Vedanta, no entity independent of the Atman is admitted to exist. There was the Atman alone. This is the import of the text. Maya cannot function by itself. It has no independent existence. Therefore, the Atman is secondless, and the world has a mere relative existence, as it existed only as the Atman before its creation.

The Atman, being Omniscient by nature, thought: 'I shall create worlds'. How could He have perceived or thought before the creation, being destitute of the organs and body? There is no fault, because of His being Omniscient by nature. The Sruti says: 'He runs without feet and grasps without hands'.

What was His object or purpose in creating the worlds? The answer is: 'I shall create the worlds, named Ambhah, etc., the regions, for the enjoyment of the results of Karma, by living beings.'

स इमॉल्लोकानसृजत । अम्भो मरीचीर्मरमापोऽदोऽम्भः परेण दिवं

द्यौः प्रतिष्ठाऽन्तरिक्षं मरीचयः । पृथिवी मरो या अधस्तात्ता आपः ।।२।।

2. He created these worlds, viz., Ambhas, Marichi, Maram and Apah. The Ambhas is above the heavens, its support. The Marichayah (rays) from the sky. The Maram region of the world) is the earth, and what are below the earth are the Apah (waters).

Notes and Commentary

Sa-He (the Atman). Iman—these. Lokan-worlds. Asrujata--created. Ambhas—watery region. Marichayah--the regions of rays. Maram—the region of world of mortals. Apah-water. Ada-that. Parena-higher. Dyau_heaven. Pratishtha-support. Antariksha-the intervening space. Prithivi-earth. Yawhich. Adhasta-below.

Having reflected thus, the Atman created these worlds. An intelligent mason thinks first within himself: 'I shall build the palace in such and such a manner'. He makes a plan first. Then he builds it. Even so, Isvar created the worlds.

The mason builds a palace with the help of proper materials. How can the Atman, who is without such materials, create the worlds? This is no objection. He is omniscient and omnipotent."

Just as foam is spoken of separately, though it is a modification of water, and is denoted by a single name before the change occurs, so also the one and the same Atman may become the cause of the manifested universe, which corresponds to the differentiated foam.

Brahman is both the material and efficient cause. The omniscient Atman is the substratum of the universe, He became the material cause and created the universe. There is, thus, no inconsistency. Brahman is only the Vivartopadana.

Or, just as a juggler creates himself in another form, as moving in the air without any other material cause, so the all-powerful and the all-knowing Lord, the mighty magician, creates Himself as other than Himself, in the form of the universe. This is a better explanation of the creation. Hence, the position of those who hold that either the effect is unreal or the cause or both, becomes untenable and their views are easily refuted.

What worlds He created is next stated. Having created the world, in due order, beginning with the ether, He created the worlds, Ambhas, etc. The Sruti itself explains what these worlds are. The world denoted by the word Ambhas is above the heavenly world. It is called Ambhas because it contains water that supports life. The heaven sustains the watery world known as Ambhas: The sky, or the interspace, below the Dyauloka is known, as Marichayah. Though one, the plural 'Marichayan is used because of its permeating various regions; or because the myriad rays of the sun

pervade it. The earth is called Maram, because all creatures die here (Mriyante). The worlds below the earth are called Apah, from the root 'Ap' meaning 'to obtain'. The people who dwell there are filled with joy. Though the word are composed of the five elements, still on account of the preponderance of water, they are called by names meaning water, such as Ambhas, etc.

Ambha, Maha, Jana, Tapa and Satya Lokas are above the heavens, where, at the commencement of the creation, the waters were placed.

स ईक्षतेमे नु लोका लोकपालान्नु सृजा इति ।

सोऽभ्य एव पुरुषं समुद्रधृत्यामूर्छत ।।

3. He reflected: These indeed are the worlds (I have created). I shall create the protectors or rulers of the worlds'. Then He raised the Purusha from water and gave him form.

Notes and Commentary

Sa-He. Ikshata-reflected, pondered, cogitated. Ime—these. Lokapalan-rulers of the worlds. Srijai-shall create. Iti—thus. Sah-He. Adbhya from water. Eva-only. Purusham—the Purusha. Samudhritya—having raised. Amurchayat-gave form.

From water—from the manifested causal matter, from the five elements of which water is the most important.

Purusha—the Virat Purusha.

Having created the four worlds, in which the fruit of Karmas is enjoyed by all the living beings, He, the Lord, thought again: “These worlds, Ambhas, etc., which have been created by Me, would perish without rulers. Therefore, I shall create for the protection of these worlds their rulers". Thus thinking, He lifted up the Purusha from the water, i.e., from the five elements the most important of which was water, and from which He created the worlds, Ambhas, etc., and gave him a shape by joining the appropriate limbs, just as the potter takes out a lump of clay from the earth and gives it shape.

तमभ्यतपत्तस्याभितप्तस्य मुखं निरभिद्यत यथाण्डं

मुखाद्वाग्वाचोऽग्निर्नासिके निरभिद्येतां नासिकाभ्यां प्राणः प्राणाद्वायुरक्षिणी

निरभिद्येतामक्षिभ्यां चक्षुश्चक्षुष आदित्यः कर्णौ निरभिद्येतां कर्णाभ्यां

श्रोत्रं श्रोत्राद्दिशस्त्वङ् निरभिद्यत त्वचो लोमानि लोमभ्य।

ओषधिवनस्पतयो हृदयं निरभिद्यत हृदयान्मनो मनसचन्द्रमा

नाभिनिरभिद्यत नाभ्या अपानोऽपानान्मृत्युः शिश्नं निरभिद्यत

शिश्नाद्रेतो रेतस आपः ।।४।।

।। इति प्रथमः खंडः ।।

4. Then the Atman brooded over that, i.e., the lump. He wished to give it the shape of a man. A hole in the shape of a mouth, manifested itself in that mass which was brooded over by Him, just as a bird's egg bursts when hatched. From the mouth came out speech, and from speech fire. Then his nostrils came forth, from the nostrils the smell (Prana), from the smell (Prana) the air.

His eyes came forth, from his eyes sight, from sight the sun. His ears came forth, from his ears hearing and from hearing the quarters. His skin came forth, from the skin the hair, from the hairs the herbs and big trees. His heart came forth, from the heart the mind, and from the mind, the moon. The navel came forth, from the navel the Apana and from Apana. death. His generative organ came forth, from the generative organ semen, and iron semen, water.

Notes and Commentary

Tamabhyatapat-tasya-abhitaptasye He: having brooded over. Mukham-from the face. Nirabhidyata-issued forth. Yathandam-like in an egg. Mukhat-from mouth. Vacha-word-or speech. Agni fire (from speech). Nasike-nostrils. Nirabhidyatam came forth. Nasika bhyam-from nostrils. Prana smell (Prana). Pranat-from Prana. Vayu-air. Akshini-eyes. Nirabhidyetam-came out. Akshibhyam-from eyes. Chakshu-sight. Chakshusha-from sight. Aditya-sun. karnau nirabhidyetam-ears came out. Karnabhyam-from ears. Srotram-hearing. Srotrat-from hearing. Disahquarters. Tvang-nirabhidyata-skin came out. Tvacha-from skin. Lomani—the hairs. Lomabhya-from hairs. Oshadhi-vanaspataya -herbs and medicinal plants. Hridayam nirabhidyata -heart came forth. Hridayat from heart. Mana mind. Manasa-from mind. Chandrama moon. Nabhirnirabhidyata-navel issued forth. Nabhya—from navel. Apana-Apana.

Apanatmrityuh—from Apana, death. Sisnam mirabhidyata the generative organ came forth. Sisnat from the organ. Reta-semen. Retasa—from semen. Apah water.

Tapa does not mean here performance of austerities, such as Chandrayana Vrata and Kricchra Vrata. It means here to reflect', 'to cogitate', 'to will', 'to create by mere will.

In all cases, the seat of each sense, the organ and the presiding deity, manifested themselves in order. From the nostrils, Prana proceeded. The word 'Prana' denotes here the sense of smell. The organ of evacuation is called Apana, on account of its connection with the downward wind.

Loma denotes the organ of touch, connected with the skin on which Loma or the hair grows.

Hridayanmanah-from the heart sprang forth the mind. Feelings have their seat in the heart.

The hands burst forth, from them came out Indra. Then came out the feet, and from them proceeded Upendra or Vishnu. The anus burst forth, and from it proceeded Niriti and Yama. Similarly, the tongue came out, and from it proceeded taste and from taste, Varuna.

Here ends the First Section

SECTION II

ता एता देवताः सष्टा अस्मिन्महत्यर्णवे प्रापतंस्तमशनायापिपासाभ्यामन्ववार्जत् ।

ता एनमब्रवन्नायतनं नः प्रजानीहि यस्मिन्प्रतिष्ठिता अन्नमदामेति ।।१।।

1. Those gods, thus created, fell into this great ocean of Samsara (world). Then He subjected them to hunger and thirst. They said to Him (the Creator): “Ordain for us a place in which, being established, we may eat food.”

Notes and Commentary

Tah—those. Eta-these. Srishtah-created. Devatah-Devas. Asmin mahati arnave-in this great ocean. Prapatan-fell. Tam—them. Asanayapipasa bhyam—with hunger and thirst. Anvavarjat-joined. Ta—they. Enam-Him. Abruvan said. Ayatanam-a body or abode. Nah-to us. Prajanihi-ordain. Yasmin-in which. Pratishthithah-being established. Annam-food. Adama shall eat. Iti-thus.

Those gods-Agni and the rest-created by the Lord, as protectors of the worlds, fell into this great ocean of Samsara, filled with the waters of the miseries, resulting from ignorance, desire and Karma. The sorrows and miseries are caused by the actions of men prompted by desires. Desires and actions are born of primal ignorance, Avidya. The ocean of Samsara is infested by crocodiles, in the form of chronic diseases, old age and death. It is beginningless, endless and shoreless. It gives no place for support. It is refugeless. It gives a little relief in the trivial pleasures, produced by the contact of the senses and their objects. It is agitated by the mighty waves of the thousand and one evils, caused by the agitation of the wind of desire, for satisfying the cravings of the five senses, roaring with the noise and cries of Ha, Ha, etc., proceeding from the numerous hells, such as Maharaurava, etc. It is provided with the raft Of knowledge, and well-stored with the provision of the good qualities of the heart, such as truth, righteousness, simplicity, liberality, charity, non-attachment, courage, determination, etc. It has association with the sages, and renunciation for its route, and liberation for its other shore. Into such a vast ocean, the gods fell.

The path of knowledge and works combined, while enables a man to become identical with the gods, is not sufficient to put an end to all the miseries of Samsara. This is what has to be understood here.

One can free himself from the miseries of births and deaths, only by knowing Brahman, who is the originator, preserver and destroyer of the universe and who is the inner Self of all beings. Srutis declare: "This is the path, This is the thing to be done, this is Brahman, this is Truth. This is the knowledge of the unity of Paramatman and Jivatman. There is no other path for liberation".

Knowledge of the unity of Jivatman and Parabrahman, is the proper means for the attainment of the final beatitude. Works and meditation are preliminary disciplines. They are not the direct path to Moksha.

That Purusha, the first born, the source from which the seat of each sense, the organ and the presiding deity sprang forth, was subjected to the faults of hunger and thirst. Because the Virat Purusha, who is the cause, was subjected to hunger and thirst, those who are produced by Him, viz., the gods, were subject to hunger and thirst.

The Devas were tormented by hunger and thirst. They said to their father, the Creator: 'Give us an abode, residing in which, we may be able to enjoy our food'. They prayed to Isvara to create individual bodies for their residence, as they could not enjoy to

their entire satisfaction in the body of the Virat Purusha. To eat food' means to perceive the objects which correspond to the Senses.

Hunger and thirst are the limitations of life. The Atman has neither hunger nor thirst. The world (Samsara) Is always compared with the ocean, owing to the difficulty in crossing over it. Samsara constitutes the round of births and deaths

ताभ्यो गामानयत्ता अब्रुवन्न वै नोऽयमलमिति।

ताभ्योसामानयत्ता अब्रुवन्न वै नोऽयमलमिति ।।२।।

2. He brought a cow to them. They said; it is indeed not sufficient for us. He brought a horse to them. They said; This is not enough for us;

Notes and Commentary

Tabhyah—to them. Gam-cow. Anayat-brought, Tah—they. Abruvan-told. Ayam-this. Nah-not. Alam-sufficient. Asvam-horse. Anayat-brought. Nah-for us. Navai—not verily. Alam-sufficient.

The Lord lifted up from the waters a lump of earth and fashioned it into the form of a cow's body, and showed it to the gods. The gods said: “This body is not enough for our abode and eating food. This is quite unfit for us to eat.’ Creation does not reach perfection in animals.

ताभ्यः पुरुषमानयत्ता अब्रुवन्सुकृतं बतेति पुरुषो वाव सुकृतम् ।

ता अब्रवीद्यथाऽऽयतनं प्रविशतेति ।।३।।

3. He brought a man to them. They said: Well done, indeed! Hurrah! Man alone is the masterpiece. Man indeed is the abode of all good actions'. He said to them: 'Enter into your respective abodes'.

Notes and Commentary

Tabhyah-to them. Purushamman. Anayat brought. Tat-they. Abruvan said. Sukritam-well done. Bata in joy. Purusha man. Vava verily. Sukrita-well created. Tah-to them. Abravit-said. Yathayatanam-the proper abode. Pravisetah-enter.

The gods were immensely delighted when they saw. the form of man. They said: 'This is verily a beautiful abode for us'. Man alone is the best of creation, beca all virtuous actions proceed from him alone. As mal created directly by Isvara by His mysterious powers, said to be Sukritam, i.e., is said to be well accomplis Man alone is endowed with higher intelligence powers of discrimination and reasoning. That is the reason the gods were very delighted to have their abode in him. Animals are destitute of discrimination higher intelligence. Therefore, they could not a them to their entire satisfaction. The human body is called Karmayatana, because Karmas can be this body alone. All other bodies are called Bhogayatanas, i.e., bodies intended for sensual enjoyments only.

The Lord knew that the man was the proper abode for the gods. He thought that this abode was liked by them, as all like to dwell in their native home, as all like the causes from which they proceed. He said to them: Therefore enter each of you into the abode suitable for your activity or proper functioning, such as the mouth, etc?

अग्निर्वाग्भूत्वा मुखं प्राविशद्वायुः प्राणो भूत्वा नासिके

प्राविशदादित्यश्चक्षुर्भूत्वाऽक्षिणी प्राविशद्दिशः श्रोत्रं भूत्वा कर्णो

प्राविशन्नोषधिवनस्पतयो लोमानि भूत्वा त्वचं प्राविशंश्चन्द्रमा मनो

भूत्वा हृदयं प्राविशन्मृत्युरपानो भूत्वा नाभिं प्राविशदापो रेतो भूत्वा शिष्न प्राविशन

Fire becoming speech, entered the mouth, air becoming Prana (smell), entered the nostrils, the sun becoming sight, entered the eyes, the deity of the quarters, becoming sound, entered the ear, the herbs and trees becoming hair, entered the skin, the moon becoming mind, entered the heart, death becoming Apana, entered the navel, water becoming semen, entered the generative organ.

Notes and Commentary;

Agni—fire. Vagbhutva-becoming speech. Mukham-tongue. Pravisat-entered. Vayu-air. Pranobhutva becoming Prana. Nasike pravisat-entered the nose. Aditya chakshur-bhutva-Sun becoming sight. Akshini-eyes. Disa-quarters. Stotram bhutva-becoming ears. Karmau pravisat-entered the ears. Oshadhi-vanaspatayah-herbs and medicinal plants. Lomani bhutva becoming hairs. Tvacham pravisat entred the skin. Chandrama mano bhutva moon becoming mind. Hridayam pravisat entered the heart. Mrity-Death. Apanobhutva- becoming Apana. Nabhim pravisat-entered the navel. Apah-water. Reto-bhutva-becoming semen. Sisnam pravisat-entered the generative organ.

Just as the generals of armies enter a town at the command of their sovereign, so also, having obtained the permission of the Lord, and saying: 'Be it as Thou commandest', Agni, the presiding deity of speech, becoming speech itself, entered the mouth, its source or own place of birth. Similarly, the rest is explained.

The organs or senses cannot do their respective function, without any impulse from a conscious being, who is their presiding deity. Each organ has its own presiding deity or intelligent being.

तमशनायापिपासे अब्रूतामावाभ्यामभिप्रजानीहीति । ते अब्रवीदेतास्वेव वां देवतास्वाभजाम्येतासु भागिन्यौ करोमीति । तस्माद्यस्यै कस्यै च देवतायै हविर्गृह्यते भागिन्यावेवास्यामशनायापिपासे भवतः

।। इति द्वितीयः खंडः ।।

5. Hunger and thirst said to him: 'Assign a place for us'. He told them: 'I assign you a place in these gods, and make you sharers with them'. Therefore, when oblations are offered to any god, hunger and thirst become sharers therein.

Notes and Commentary

Tam—to Him. Asanapipase-hunger and thirst. Abrutam—said. Avabhyam-for us. Abhiprajanihi-allot. Te-to them. Abravit-said. Etasu—in these. Devatasuin Devas. Eva—verily. Abhajami-assign. Bhaginyausharers. Karomi-make. Tasmat-therefore. Yasyai kasyai–for whatsoever. Devatayai--gods. Haviofferings. Grihyate—is taken. Bhaginyausharers. Eva-verily. Asyam-of that. Asana-pipase-hunger and thirst. Bhavatah-become.

Thus, when the gods secured their abode, hunger and thirst remained without any resting place. They said to the Lord: 'Assign to us a place'. The Lord replied: 'You are only sensations. It is not possible for you to enjoy food without your depending upon some intelligent being. Therefore I shall give you a place in these very gods, Agni and the rest, both within and outside the human body, and shall make you partners with them in the shares allotted to them, such as oblations of clarified butter, etc.'

As the Lord decreed in the beginning of the creation. in order to make them partners in the oblations offered to the gods, even now, hunger and thirst are sharers in the oblations of cooked rice and ground rice, offered to propitiate any god.

The gods enjoy the offerings of rice-cakes, etc. through hunger and thirst, and desire food and drink That is the reason hunger and thirst becomes their partners.

Here ends the Second Section

SECTION III

स ईक्षतेमे नु लोकाश्च लोकपालाश्चान्नमेभ्यः सृजा इति ।।१।।

1. He (the Lord) thought again: The worlds, and the protectors of the worlds, have been created. Now let Me create food for them'.

Notes and Commentary

Sah-He. Ikshata-thought, pondered. Ime—these. Lokah—the worlds. Cha and. Lokapalah-protectors of worlds. Cha-also. Annam-food. Ebhya—for these. Srijai–shall create. Iti—thus.

He thought thus: "Well, these worlds and their s have been created by Me, and subjected to hunger and thirst. They cannot live without food. Therefore, I shall create food for the protectors of the worlds".

In this world, men in power exercise their power in favouring and chastising men. Even so, the Lord has perfect freedom in bestowing rewards or inflicting punishment on all, as He is the supreme Ruler. Lord can do and undo things. He is omnipotent. His vibhutis are boundless.

सोऽपोऽभ्यतपत्ताभ्योऽभितप्ताभ्यो मूर्तिरजायत । या वै या मूर्तिरजायताऽन्नं वै तत् ।।२।।

2. Then He (the Lord) brooded over the water, and from the waters so brooded over, issued a form. The form, thus created, is verily food.

Notes and Commentary

Sa-He. Apah-over the waters. Abhyatapat brooded, looked at them. Tabhyah-from those Abhitaptabhyah-so brooded over. Murtih-form Ajayata-was born. Ya-which. Vai-verily. Sa-that. Murtih-form. Ajanata-created. Annam-food. Vaiverily. Tat-That.

The Lord, desirous of creating food, brooded over the waters already mentioned. From the waters, thus brooded over, serving as the material cause, something having a form, solid, sentient and non-sentient, and able to support both immovable and movable, was born. The form which was so produced, is verily food.

The Lord brooded over the waters. Here, water stands for all the five elements.

Murtirajayata-organic matter issued, both vegetable and animal. The gross objects have been called food, because they are enjoyed by the organs and their presiding deities.

तदेनदभिसृष्टं पराङत्यजिघांसत्तद्वाचाजिघृक्षत्तन्नाशक्नोद्वाचा ग्रहीतुम् । स यद्धैनद्वाचाऽग्रहैष्यदभिव्याहृत्य हैवान्नमत्रप्स्यत् ।।३ ।।

तत्प्राणेनाजिघृक्षत्तन्नाशक्नोत्प्राणेन ग्रहीतुम् । स यद्धैनत्प्राणेनाग्रहैष्यदभिप्राण्य हैवान्नमत्रप्स्यत् ।।४।।

तच्चक्षुषाऽजिघृक्षत्तन्नाशक्नोच्चक्षुषा ग्रहीतुम् । स यदैनच्चक्षुषाऽ- ग्रहैष्यदृष्ट्वा हैवान्नमत्रप्स्यत् ।।५।।

तच्छोत्रेणाजिघृक्षत्तन्नाशक्नोच्छ्रोत्रेण ग्रहीतुम् । स यद्धैनच्छोत्रेणाग्रहेष्यच्छ्रुत्वा हैवान्नमत्रप्स्यत् ।। ६ ।।

तत्त्वचाऽजिघृक्षत्तन्नाशक्नोत्त्वचा ग्रहीतुम् । स यद्धैनत्त्वचाऽग्रहेण्यत्स्पृष्ट्वा हैवान्नमत्रप्स्यत् ।।७ ।।

तन्मनसाऽजिघृक्षत्तन्नाशक्नोन्मनसा ग्रहीतुम् । स

यद्धैनन्मनसाऽग्रहैष्यद्ध्यात्वा हैवान्नमत्रप्स्यत् ।।८।।

तच्छिश्नेनाजिघृक्षत्तन्नाशक्नोच्छिश्नेन ग्रहीतुम् । स यद्धैनच्छिश्नेनाग्रहैष्यद्विसृज्य हैवान्नमत्रप्स्यत् ।।९।।

तदपानेनाजिघृक्षत्तदावयत् । सैषोऽन्नस्य ग्रहो यद्वायुरन्नायुर्वा एष यदायुः ।।१०।।

3. Then this food so created, wished to run away. He tried to catch it by speech, but He could not catch it by speech. If He had caught it by speech, then one would be satisfied by merely talking of food.

4. He wished to catch it by breath or Prana. He could not catch it by Prana. If He had caught it by Prana, then one would be satisfied by merely smelling food.

5. He wished to catch it by the eye. He could not catch it by the eye. if He had caught it by Prana. Then one would be satisfied by merely smelling food.

6. He wished to catch it by the ear. He could not catch it by the ear. if he had caught it by the ear, then one would be satisfied by merely hearing of food.

7. He wished to catch it by touch. He could not catch it by touch. if He had caught it by touch, then one would be satisfied by merely touching food.

8. He wished to catch it by mind. He could not catch it by mind. If He had caught it by mind, then one would be satisfied by merely thinking of food.

9. He wished to catch it by the generative organ. He could not catch it by the generative organ. If He had caught it by the generative organ, then one would be satisfied by emission.

10. Then he tried to catch it by Apana, and He caught it. It is this Apana which catches food. This Apana is giver of life by food.

Notes and Commentary

Tat-That. Etat-this. Srishtam—having been created. Parang-being turned away. Atyajighamsatwished to run away. Tat—that. Vacha-by speech. Ajighrikshat-wished to seize. Tat—that. Na—not. Asaknot-could. Grahitum—to seize. Sa-He.

Yat-if. Enat—this. Vachaby speech. Agrahaisyat could seize. Abhivyahritya-having uttered by name. Haiva-verily. Annam-food. Atrapsyat-would have been satisfied.

Tat-that. Pranenaby Prana. Ajighrikshat-tried to seize. Tat—that. Na saknot-was unable. Grahitum-to hold. Yat-if. Pranenaby Prana. Agrahaisyat-could hold. Abhipranya-having smelt or breathed. Annam-food. Atrapsyat-having heen satisfied.

Chakshusha-by sight. Drishtva-having seen.

Srutva-having heard. Srotrena-by the ear.

Tvacha-with the skin. Sprishtva-having touched only.

Manasa-by mind. Dhyatva-having thought of.

Sisnena with the generativ organ. Visrijya-emitting.

Tat-that, Apanena-by Apana. Ajighrikshat-attempted to grasp. Tat-that Avayat-seized, could eat. by Apana. Ajighrikshatattempted to grasp. Tat-that. Avayat-seized, could eat. Sah-He. Vah-verily. Annasya-of food. Graha--seize, retainer. Yat Vayuh-which air. Annavayuh-food air, air by which man lives by food. Esha-this. Yadvayuh-which air.

Just as rats run away at the sight of cats, so also the food began to run away, thinking that it would be devoured by the eater. The Lord failed to catch it by speech, by Prana, by the eye, by the ears, by touch by mind and by the generative organ. He caught it at last by Apana, through the cavity of the mouth and thus ate the food. Therefore, this Apana is the catcher of food (Annagrahaka). It has its life in the food.

स ईक्षत कथं न्विदं मदृते स्यादिति स ईक्षत कतरेण प्रपद्या इति । स ईक्षत यदि वाचाऽभिव्याहृतं यदि प्राणेनाभिप्राणितं यदि चक्षुषा दृष्टं यदि श्रोत्रेण श्रुतं यदि त्वचा स्पृष्टं यदि मनसा ध्यातं यद्यपानेनाभ्यपानितं यदि शिश्नेन विसृष्टमथ कोऽहमिति ।।११।।

11. He (the Lord) thought: 'How can all these live without Me?' So He pondered: 'By which way shall I enter it?' He again thought: 'If speaking be done by speech,

smelling by nose, seeing by the eyes, hearing by the ear, touching by skin, thinking by mind, eating by Apana, and discharge by the generative organ, then who am I?'

Notes and Commentary

Sah-He. Ikshata pondered. Katham-how. Nah-verily. Idamthis. Madrite—without Me. Syat-exist. Katarena how. Prapadya-shall enter. Vacha-by speech. Abhivyahritam-is spoken. Pranena abhipranitam-by smell it is smelt. Chakshusha by sight. Drishtam-seen. Yadiif. Srotrena srutam-heard by ears. Tvacha sprishtam-touched by skin. Manasa dhyatamthought by mind. Apanena apanitam-digested by Apana. Sisnena visrishtam-emitted by generative organ. Koham iti-then who am I?

Having created the worlds. the rulers of the worlds, and the individual beings who depend upon food, like the existence of a city, its inhabitants and protectors, He reflected as a king would reflect. He can this aggregate, the combination of causes and effect to be described presently, be without me, existing as it does, for the benefit of some one other then itselt? If speech and the rest could do their functions by themselves, their activites would be useless, just as feast and praises offered by the subjects would be in vain, if there is no king to accept them. Therefore, like the king of a city, I, who am different from the world of creation, but yet its substratum and witness, must become the enjoyer of the fruits of actions accomplished, and to be accomplished by men.

If this combination of effects can exist for another, if the functions of the aggregate meant for another, could go on without Me, it will be like the activities done by the people without their ruler.

Then who am I? What is My nature? Whose ruler am I? If I do not enter the human body and enjoy the fruit of speech, etc., if I am not the witness of the bodily and mental activities, like the king who enters the city, and witnesses the acts of commission and omission on the part of his subjects and officers, no one will know or care to know of My existence or My nature. Otherwise, I shall be known as one who knows the nature of speech, and for whom the functions of speech, etc., combined, exist, just as the pillars, the walls etc., combined to form a mansion, exist, for the benefit of one who is not connected with their parts.

He thought: "How shall I enter it? The two ways of entrance into this body, the aggregate of several parts are the forepart of the feet at one end, and the crown of the head at the other. By which of these two ways shall I enter this city, this bundle of causes and effects, this corporal aggregate?"

The existence of this body, implies an owner for whose sake it exists. The senses perform their different functions, with the help of the intelligent soul who dwells within this body. It is the soul who guides this body. It is the soul who guides and directs the mind and the senses. Just as a house, which is built by various materials, is intended for the residence of man who is quite different from the materials, so also this body, which is composed of various materials, must be intended for the residence of one intelligent being (Atman), who is quite different from the elements of which this body is composed.

The Atman is like a king dwelling in the palace of this body, or nine gated city. The various organs are doing their respective duties in order to serve and please the king, the Atman.

स एतमेव सीमानं विदार्यैतया द्वारा प्रापद्यत । सैषा विदृतिर्नाम बास्तोतन्नान्दनम् । तस्य त्रय आवसथास्त्रयः स्वप्ना अयमावसथोऽयमावसथोऽयमावसथ इति ।।१२।।

1. Then He opened the suture of the skull and entered by that door. That door is called the Vidriti, the cleft'. It is verily the Nandana, the place of bliss. He has three dwelling places in the body) and three dream states. This is His dwelling place, this is His dwelling place, this is His dwelling place.

Notes and Commentary

Sah-He. Etameva-this. Simanam-suture of the skull. Vidarya-having opened. Etaya dvara-by that door. Prapadyata-entered. Sa esha-this. Vidriti-that which is torn open. Nama-is named. Dvah door. Tat-therefore. Etat-it. Nandanam the place of bliss. Tasya-his. Traya three. Aasatha-abode. Traya three. Svapna, dream. Ayamavasatha-this abode.

He, the Lord, thought thus: 'I shall not enter by the forepart of the feet. My servant, who carries out my orders, can enter through this path. I shall enter through the suture of the skull, through the Sushumna.' The Lord cut open the head, along the line where the two skulls unite, and entered the body. This entrance is well known

to all, because one experiences the cooling sensation when the crow of the head is anointed with oil. As the passage is made by cutting open the head, it is called Vidriti, the cleft.

The other openings,like the ear, etc., are ordinary ways meant for Agni, etc., who are the servants of the Lord, Therefore, they are not perfect and cannot produce full pleasure. This door is intended for the Lord alone. Therefore, this is called Nandana or the door of bliss.

This is called Nandana because the soul, departing by this door (Brahma-randhram), rejoices in Parabrahma.

To Him, Isvara, who having created thus, entered the body as Jivatman, there are three abodes. just king may have three cities for his residence-the riche eye during the waking state, the mind or the throat in the dreaming state, and the heart in the deep sleep state. Or the following may be the three abodes—the body of +1 father, the womb of the mother and one's own body.

The three states of dream are the waking, the dreaming and the deep sleep states. It may be objected that the waking state being a normal conscious state. cannot be described as dream. That is not so. It is certainly a dream. How? There is no realisation of one's true Atman, and the objects and experiences of the world, when compared with the experiences of Self-realisation, are as unreal as the objects and experiences of the dream-world. Self-realisation alone is absolute consciousness, which is real, unchanging and permanent. All other states of consciousness are relative and unreal. They are but dreams caused by Maya.

The right eye is the first abode. The mind is the second. The cavity of the heart, or the heart-ether, is the third.

"This is the dwelling place is only a repetition of what has already been said. This is repeated by way of emphatic assertion. Isvara, mistaking Himself as Jiva, lives in these abodes alternatively. He sleeps for a long time with His self-born consort, ignorance, and does no awake, though subjected to the intense hammerings sorrow, caused by many hundreds of thousands calamities.

स जातो भूतान्यभिव्यैख्यत्किमिहान्यं वावदिषदिति । स एतमेव पुरुषं ब्रह्म ततममपश्यदिदमदर्शमितीइ ।।१३।।

13. When born (in the form of Jiva when the highest Self had entered the body), he reflected with reference to the elements. He gazed round upon the creatures. How should he speak of any other? What else, besides the Atman, is there for me to name? There is none.How could he desire to declare any other thing different from him? (He found nothing else but the reality of the soul). He saw, verily, this Purusha, the Brahman, all-pervading. He said to himself: 'Oh, I have seen this'.

Notes and Commentary

Sab—He. Jatah—born (in the form of Jiva) Bhutani—all beings. Abhivyaikhyat—looked round with a. special watchful eye, comprehended. Iha—here. Anyam—other. Vavadishat— could proclaim or declare. Sah—He. Etam—this. Eva—verily. Purusham—the Purusha. Brahma—Brahman. Tatamam—all-pervading. Apasyat—saw. Idam—this. Adarsam—have seen. Iti—thus.

He being born, i.e., having entered the body in the form of Jiva, or the individual soul, knew and talked of the Bhutas. He assigned names to all objects. He recognised that all objects, all elements are identical with himself. In this Mantra, the existence of anything save the Atman is denied. What else except the Atman is there for me to name? There is none. The Jivatma sits at the feet of the preceptor, gets spiritual instructions, disciplines himself, hears the Srutis, reflects and meditates. He, thus, attains the right knowledge of the Self. He realises that everything is Brahman only, and that this world and body are mere superimpositions.

When the preceptor, who is endowed with great compassion, beats in the ears of the aspirant, the sounding of the great Vedantic text, Mahavakya, like Tat-tvam-asi', whose sound wakes up the knowledge of Brahman, he (the individual soul) realised his self ast Brahman, Creator, dwelling in the body, yet all-pervading like the ether. He cried: 'I have seen this Brahman, the real essence of my Atman. I have realised that this Brahman is of the nature of my own self. Brahman and my Atman are identical'.

Iti The elongation in 'Iti' of the vowel, is to indicate deep deliberation or prolonged thought on the part of the individual, who, at last, realises that his self is identical with the infinite or the Supreme Self. It also indicates the joy of success which he experiences after deep reflection.

The substratum for this world is Brahman. This world is superimposed on Brahman, on account of ignorance. When the superimposition (Adhyasa is sublated through knowledge of Brahman, the aspirant realises: "All indeed is Brahman. There is nothing except Brahman. Brahman is the only reality. Brahman is the all-pervading pure consciousness".

The Jiva desired to see what other Principle, besides his own intelligent Self, could there be behind this world of phenomena. He saw the all-pervading Brahman and expressed great wonder: 'I have seen it!

तस्मादिदन्द्रो नामेदन्द्रो ह वै नाम तमिदन्द्रं सन्तमिन्द्र इत्याचक्षते परोक्षेण । परोक्षप्रिया इव हि देवाः परोक्षप्रिया इव हि देवाः ।।१४।।

14. Therefore, he is called Idandra. Idandram is verily His name. Though he is Idandra, he is indirectly called Indra. The gods are fond of being called by indirect names, as it were.

Notes and Commentary

Tasmat-therefore. Idandra nama of the name Idandra. Idandro havai nama-he who is called Idandra. Idandram santam-being Idandra. Tam-Him. Parokshena-indirectly. Indra Indra. Iti-thus. Achakshate they call. Hi-because. Paroksha priya iva hi devah-the Devas are fond of, as it were, being called by indirect names.

Idandra literally means It-seeing. As he saw the all-pervading Brahman directly as 'Idam', this, therefore, the Paramatman is called 'Idandra The Knowers of Brahman are afraid of addressing Brahman, the Lord of all, directly, because He is the most adorable Being.

Therefore, Brahman, who is really Idandra, is called by the indirect name, Indra, in prayer and worship. The Srutis describe Brahman as Idandra.

Even in this world, all respectable persons who are worthy of being revered, such as father, mother, Gurus. teachers, etc., are never called by their own name, by

their inferiors. They are addressed as Pitaji, Mataji, Guruji, Swamiji, etc. They all like to be called thus.

The gods are fond of being addressed indirectly, because they are worthy of adoration. When that is the case, what should be said of Mahesvara, who is the Lord of lords, the Deity of all the deities? The repetition 'Paroksha priya iva hi devah', 'Paroksha priya iva hi devah', is to indicate the close of the present chapter.

Here ends the Third Section.

SECTION IV

पुरुषे ह वा अयमादितो गर्भो भवति। यदेतद्रेतस्तदेतत्सर्वेभ्योऽङ्गेभ्यस्तेजः संभूतमात्मन्येवात्मानं बिभर्ति तद्यदा स्त्रियां सिञ्चत्यथैनजनयति तदस्य प्रथमं जन्म ।।१।।

1. First, indeed, the germ is in the man. That which is semen, is the essence of strength or vigour, drawn from all his limbs. He bears himself within himself alone. When he deposits it in the woman, he causes it to be born. This is its first birth.

Notes and Commentary

Purushe-in man. Ha va indeed. Aditah first. Ayam-this. Garbhah the seed or germ. Bhavati- becomes. Yat- which. Etat-this. Reta-seed. Tat-that. Etat-this. Sarvebhyah-all. Angebhyah-limbs. Teja-essence of strength or vigour. Sambhutam become. Atmanam the Self. Atmana in the self. Bibharti-bears or holds. Tat-that. Yath-when. Striyam-in the fire of the woman. Sinchati-places or deposits. Atha-then.

Enam-this. Janayati-produces. Asya-its. Prathamam-first. Janma-birth.

Jiva, prompted by desires due to ignorance performs Karmas or rituals and reaches gradually the region of the moon (Chandraloka), by the path of smoke. to reap the fruits of his Karmas, and comes down along with the rain to this world, after his Karma is exhausted Enveloped in food, he is offered as an oblation in the fire of man. The Jiva takes his seat in the grain. The grain becomes the food of man, and is changed into the vital fluid (semen). .

The traveller in Samsara, first becomes semen in man, through the Rasas (blood). This semen is the quintessence drawn from all the component parts, or organs, or limbs of this body, the result of food. The first conception of Jiva is in man, in the body of the father.

The seed or semen constitutes, as it were, his very self. The very virility of man depends on this alone. It is called the Atman, as it is the very essence of the man.

He supports this Atman. He is himself conceived in the form of semen, in his Atman, i.e., the body. He carries himself within himself, because his bodily essence only is transformed into the semen, and is lodged in him. When he sheds this seed in the womb of his wife, when she is fit to conceive, he deposits it in the fire of the woman. (This is a kind of oblation.) Then the father gives birth to it, which he had borne in the form of semen, when the semen is shed into the womb of a woman. This is the first birth of the Jiva, or man travelling in Samsara. This is his first manifested state.

Srutis declare: "This Atman (Purusha) offers that Atman (semen) to that Atman (woman).'

तस्त्रिया आत्मभूयं गच्छति यथा स्वमङ्गं तथा तस्मादेनां न हिनस्ति सास्यैतमात्मानमत्र गतं भावयति ।।२।।

2. That seed becomes one with the woman, as her own limb, as the parts of her own body. Therefore, it does not produce any suffering to her. She nourishes his (The husband's) self, thus, within her.

Notes and Commentary

Tat-that. Striya-of that woman. Atmabhuyam becomes one and the same with the form of a woman Tasmat-therefore. Yenam-her. Svamangam-one's own limb. Na hinasti-does not produce suffering. Sa-she. Atra gatam—which remains in her. Atmanam-self. Bhavayati-nourishes.

When the semen has been transferred to the woman, it becomes her very self. It remains inseparable from her, just as it was part and parcel of the father. It is like her own limb, such as her hand or foot. That is the reason the foetus or the child in the womb, does not produce any injury or pain to the mother, as a carbuncle or

abscess does. The pregnant woman knows that her husband's self had entered her womb, and she carefully nourishes it by abandoning foods which are injurious to the foetus, and by taking such foods which are wholesome and favourable to it.

सा भावयित्री भावयितव्या भवति तं स्त्री गर्भ बिभर्ति सोऽग्र एव कुमारं जन्मनोऽग्रेऽधिभावयति । स यत्कुमारं जन्मनोऽग्रेऽधिभावयत्यात्मानमेव तद्भावयत्येषां लोकानां सन्तत्या एवं सन्तता हीमे लोकास्तदस्य द्वितीयं जन्म ।।३।।

3. As she becomes the nourisher of his self within her, so she also should be nourished. The woman bears the son in her womb. He (the father) nourishes the child just before and after its birth. In nourishing the child just before and after its birth. he nourishes himself alone for the continuation of these worlds. Thus are these worlds of progeny perpetuated. This is his second birth.

Notes and Commentary

Sa-she. Bhavayitri-nourisher. Bhavayitavya- (therefore she also) shuld be nourished. Bhavati-becomes. Tam-him. Stri-woman. Garbha-in womb.

Bibharti-holds or bears. Sah-he. Agra eva even prior to (the birth of the child). Kumaram-child. Janmanah-birth. Agre adhi-before and after. Adhibhavayati-nourishes. Sah-he. Yat kumaram-which child. Janmano-agre adhi Bhavayati-nourishes before and after birth. Atmanameva Bhavayati-nourishes himself. Esham-these. Lokanam-worlds. Santatya-progeny. Evam Santata-thus continuous. Hiime-verily these. Lokah-worlds. Tadasya-of his. Dvitiyam-second. Janma-birth.

The father nourishes the child just before and after birth, by performing such natal ceremonies as jata karma. When he nourishes the child by such ceremonies, he nourishes his own self, because it is the father’s self only that is born in the shape of the son. These religious samskaras, which are performed during pregnancy and after the birth of the children, enable them to tread the path of righteousness.

It is said in the Srutis: “The husband enters the wife’ etc. it is for maintaining the unbroken continuation of this world-cycle that the father produces himself in the shape of the son and nourishes him. If none produces children, the world process would indeed cease. The worlds continue as a stream on account of procreation of

children. Therefore, procreation should be done for the continuation of the world, but not for obtaining emancipation.

When the Jiva, the Samsarin leaves the mother's womb as son, he takes his second birth, or second manifested condition, in contradistinction to his form as semen.

सोऽस्यायमात्मा पण्येभ्यः कर्मभ्यः प्रतिधीयते । अथास्यायमितर आत्मा कतकृत्यो वयोगतः प्रेति स इतः प्रयन्नेव पुनर्जायते तदस्य तृतीयं जन्म ॥४॥

4. That son, who is his very self, is made his substitute for the performance of virtuous deeds, This, his other self (the father's self) having discharged his duties and attains old age, departs from this world. He while departing, hence is born again. This is his third birth.

Notes and Commentary

Sah—he. Ayam—this. Atma—self. Punyebhyah-virtuous. Karmabhyah—for deeds. Pratidhiyate is made substitute. Athasyayamitara—then his other. Atm self. Kritakritya—having discharged his duties. Praiti—departs. Sah—he. Itah—hence. Prayanneva having departed. Puna—again. Jayate—take birth. Tadasya that his. Tritiyamjanma—third birth.

The son is made by the father, as a substitute in his stead, to perform all the virtuous deeds enjoined in the scriptures. He now represents the father in whatever actions he had to do.

It is said in the Vajasaneyaka: 'Commanded by my father, I am Brahman. I am sacrifice'. It is said in the Brihadaranyaka Upanishad that when a man is about to die, he should call his son and tell him all what he wanted to do. The father addresses his son thus: "You are Brahman. You are Yogin, you are Loka, i.e., recite the Vedas which I had to recite, perform the sacrificial rites which I had to perform. Attain the worlds which would be obtained by me. Complete all the works that I have left undone or half done". The obedient son says: 'Yes, I am Brahman, I am sacrifice'. He agrees to complete the works of his father.

Then having entrusted all his responsibilities to his son, having accomplished his duties by fulfilling the three kinds of obligations or debts, and having attained old age, the father dies. After leaving this body, he takes like the caterpillar, another

body as determined by his karma. The birth which he is to take after his death is his third birth.

The first birth of the person subject to Samsara is from the father in the form of semen. The second birth of the same person is in the form of son, in relation to his mother. When the third birth of the same person has to be explained, how is it said that the rebirth of the father after his death, is the son's third birth? There is no flaw, because the identity between the son and the father has already been spoken of. It is intended to mean that father and son are one and the same. The son also, having entrusted all his responsibilities to his son, dies, and is born again like the father.

The Sruti means that whatever has been said in one place is, in reality, to be understood in another place, the father and the son being one and the same self.

It is said in the Brihadaranyaka Upanishad that the soul prepares a subtle body known as Ativahika Sarira, out of the subtle elements of the present physical body, just before it leaves the present body. It leaves the gross body only after getting this subtle body. It remains in this subtle body till it gets another physical body. This is the third birth of the son.

There are three kinds of debts: (1) The debt to the gods (Deva Rina), which is discharged by the performance of sacrifices. (2) Debt to the forefathers (Pitri Rina). which is discharged by begetting son and continuing the line. (3) Debt to the Rishis (Rishi Rina). which is discharged by the study of the scriptures and dissemination of knowledge among others.

तदुक्तमृषिणा। गर्भ नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा । शतं मा पुर आयसीररक्षन्नधः श्येनो जवसा निरदीयमिति गर्भ एवैतच्छयानो वामदेव एवमुवाच ।।५।।

5. It was declared by the Rishi (Vamadeva): While in the womb, I knew all the births of the gods. A hundred iron-holds held me down. I burst through them with speed like a hawk". Thus spoke Vamadeva, even while lying in the womb.

Notes and Commentary

Taduktam it was declared Rishina-by the Rishi (Vamadeva). Garbhe-in womb. Nu-verily. San-being. Esham-these. Avedamaham-I knew. Devanam Devas.

Janimani—births. Visva—all. Satam—hundred. Mam-me.Pura—house or body. Ayasi—made of iron. Apaksham-held. Adha-down. Syenah—(like a) hawk. Javasa-quickly. Niradiyam-have rent. Iti-thus. Garbhe—in womb. Eva—only. Sayana—lying. Vama-deva—Rishi Vamadeva. Evam—thus. Uvacha—said.

Man travels in Samsara in rotation, and migrates from one to the other three states. He is caught in the wheel of births and deaths. On account of ignorance, he is hurled into the ocean of Samsara. He in some stage or other, realises through strenuous struggle, the Atman as described in the Srutis, and attains emancipation, like Rishi Vamadeva. He releases himself from the meshes or fetters of Maya, understands the mystery of birth and death and realises the glory of his own Self. He feels that all his worldly ties are cut asunder, and that he has achieved the summum bonum or the ultimate aim of life.

While Vamadeva was dwelling in the womb of his mother, he came to know of all the births of all the gods, like yak, Agni, etc. This was due to his meditation in his many previous births.

Hundred: i.e., many. Purah—bodies. Bodies, which were like impenetrable iron houses, guarded me from extricating myself from the fetters or meshes of Samsara. Just as a hawk cuts underneath the net in which it has been caught, and escapes, so I have come out quickly on account of the strength, due to my knowledge of this Atman. Rishi Vamadeva spoke thus, even when dwelling in the womb. This is a great wonder indeed!

The bodies are compared to the strong iron-holds, as they imprison the Jiva within their folds. It is extremely difficult to come out of the body prison. It is very hard to break this body, just as it is difficult to break the strong iron-holds. Knowledge of the Self alone can destroy this body.

Rishi Vamadeva got illumination even while dwelling in the womb, on account of the discipline and meditation, which he practised during his previous birth. The process of purification had gone on in his previous births. That is the reason the knowledge of Atman dawned in him even before his actual birth. Ashtavakra also spoke to his father while remaining the womb.

स एवं विदानस्माच्छरीरभेदादूर्ध्व उत्क्रम्यामुष्मिन्स्वर्गे लोके सवन्किामानाप्त्वामृतः समभवत्समभवत् ।।६।।

।। इति चतुर्थः खंडः।।

6. He (Rishi Vamadeva) became the knower of the Atman and became identical with the supreme Self. He betook to his upward path, and after the destruction of the body, attained all desires in the heavenly world and became immortal, became immortal.

Notes and Commentary

Sah-he. Eva-thus. Vidvan-knower of Atman (Rishi Vamadeva). Asma-tthis. Sarirabhedat destruction of the body. Urdhvam-up, above. Utkramya-after passing. Amushmin—in this. Svarge loke-in heaven worlds. Sarvan kaman-all desires. Aptva-having enjoyed. Amrita-immortal. Samabhavat–became.

Rishi Vamadeva attained Self-realisation through knowledge of Atman. He came out of this body, which is as impenetrable as a strong iron hold, and which is created by ignorance, by drinking the nectar of knowledge of the supreme Self. He freed himself from the grip of Samsara, which is infested by hundreds of various miseries or ills, due to recurring births and deaths. He attained freedom on account of the annihilation of ignorance, which is the seed for embodied existence. He rose upwards from the Samsara after the dissolution of the body, i.e., the final ceasing or the continuity of the stream of embodied existence, caused by Avidya, ignorance, became one with the supreme Self and attained immortality in his own self, which is described as undecaying, deathles,immortal, fearless, omniscient, beginningless one without a second, endless, all-pervading and sweet with the nectar wisdom.

The liberated sage obtains all desires, even while living, by the knowledge of the Atman. The repetition of Samabhavat (attained) is to indicate the conclusion of the knowledge of the Atman. With its fruit and its illustration.

Vamadeva attained Videha Mukti, or disembodied salvation, after the fall of the body. Svarga loke means in his own Atman', according to Sri Sankara. It means the bliss of Brahman, Moksha. It does not signify, here, heaven.

Here ends the Fourth Section.

SECTION V

कोऽयमात्मेति वयमुपास्महे कतरः स आत्मा येन वा पश्यति येन वा शृणोति येन वा गन्धानाजिघ्रति येन वा वाचं व्याकरोति येन वा स्वादु चास्वादु च विजानाति ।।१।।

1. Who is this Atman whom we worship? Which of the two is He, that Atman the real or the phenomenal, the Nirupadhika or Sopadhika? Whether he, by whom one sees, or he, by whom one hears, or he, by whom one smells the scents, or he, by whom one utters the speech, or he, by whom one knows what is tasteful and what is not tasteful?

Notes and Commentary

Kah—what. Ayam-this. Atma-Atman. Iti-thus. Vayam-we. Upasmahe-worship. Katarah-of which kind. Sah-He. Atma-Atman. Yena-by which. Va-verily. Rupam-form. Pasyati-sees. Yena-by which Vo-verily. Sabdam-sound. Srunoti-hears. Yena by which. Va-verily. Gandha-scents. Jighrati-smells. Yena-by which. Va-verily. Vacham-speech Vyakaroti-utters. Yena va-by which again.

Svadu-taste. Cha-and. Asvada-distaste. Cha-and. Vijanati-knows.

The seekers after Brahman, who were longing for attaining immortality, who were anxious to get rid of their finite Jivahood (Jivabhavatva), which is impermanent, subject to the operation of the law of cause and effect, who were desirous of freeing themselves from the bondage of Samsara, who were desirous of achieving the goal of universal selfhood (Sarvatmabhava) with the help of Brahma-vidya, the science of the Self, which preceptors like Rishi Vamadeva and others, by their realisation and by their teachings the scriptures, have rendered very clear, questioned each other in order to determine who the Atman was. They began to enquire: "Who is this Atman? Who is this Atman whom we are striving to realise as our own Self. How shall we directly worship that Atman whom Vamadeva worshipped and attained immortality?" When they were thus questioning each other, there flashed upon their minds the recollection of a former text (III-11&12), wherein reference has been made to the entry of the two Purushas into the body-Brahman entered the Purusha through the forepart of the feet". "He split open the skull and entered the Purusha by this passage."

Here two Brahmans, the individual soul and the universal Soul, have entered the body from the opposite directions. They are both the Atman of this body. But one of them must be the Atman, fit to be worshipped or meditated upon. Then who is he that is to be meditated upon?

They again questioned each other. A thought regarding the differentiation of these two arose in them. How? Two entities exist in this body, one who serves as an instrument of cognition, by whom, with the help of various senses, anything is perceived, and another who remembers the impressions of objects perceived by the other senses. Of these two, the one through whose instrumentality cognition takes place, is not fit to become the Atman, because it is only an instrument. The seer. the Atman who stands behind all the senses and the mind, must be meditated upon.

Who is it that cognises? By whom is it then knowo? This is the answer: By that which having become sight, sees form; by that which having become hearing, hears sounds; by that which having become the sense of smell, smells the odours; by that which having become the organ of speech, utters speech consisting of names, such as cow, horse, good, bad, etc.; and by that which having become the sense of taste, knows what is sweet and what is not.

यदेतत् हृदयं मनश्चैतत् । संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं मेधा दृष्टि तिर्मतिर्मनीषा जूतिः स्मृतिः संकल्पः क्रतुरसुः कामो वश इति । सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति ।।२।।

2. This which is known as the heart, this mind, consciousness, mastery, knowledge of arts, comprehension, power of retaining import of books, perception, fortitude, reflection, independent power of thinking, distress of mind caused by diseases, etc., memory, volition, application, any pursuit for maintenance of life, desire, desire for the company of women, all these are indeed the names of consciousness.

Notes and Commentary

Yet—what. Etat-this. Hridayam-heart. Manah mind. Cha-and. Etat-this. Samjnanam consciousness. Ajnanam-mastery. Vijnanam—knowledge of arts. Prajnanam- comprehension. Medha-power of retaining the import of books. Drishtih-perception. Dhritih fortitude by which the drooping body and the senses are kept up. Matih-reflection. Manisha-independent power thinking. Jutih-distress of mind caused by diseases, etc, Smritih-memory. Sankalpah volition. Krituh-

application. Ashu-any pursuit for the maintenance of life. Kamah-desire. Vasha-desire for the company of women. Iti thus. sarvani-all .Eva-verily. Etani-these.

Prajnanasya--of consciousness. Namadheyani, names. Bhavanti-become.

It is said in Kaushitaiki Upanishad: "that the heart is the very essence of men; the mind is the very essence of the heart, and that from the mind waters and Varuna were created from the heart, the mind and from the mind, the moon". That same heart and mind being one only, appear as many.

By this one mind becoming the eye, one beholds forms and colours; by this becoming the nose, one smells; by this becoming speech, one speaks; by this becoming the tongue, one tastes. He cogitates through the mind and determines through the intellect. The knower knows everything through this one sense. This one sense discharges the functions of all organs of knowledge, and brings all varieties of knowledge to the cogniser.

It is said in Kaushitaki Upanishad: "Reaching the organ of speech by wisdom, one obtains all names by speech. Reaching the eye by wisdom, one beholds all forms and colours by the eye". It is said in the Vajasaneyika also: "One sees by the mind alone and hears by the mind alone. One knows forms by the heart.Therefore, it is well known that the organ termed heart or mind is the means of the perception of all objects. It is the one instrument of knowledge through which one can know the functions of all sense-organs.

The Prana is identical with it. It is not different from the heart. The Brahmana says: "What is called Prana is indeed Prajna and what is called Prajna is Prana". In the Prana-dialogue, it has been said that Prana is only the combination or the aggregate of the senses. Therefore, Brahman who entered by the feet is not fit to be the Brahman to be worshipped or meditated upon, because it is an adjunct, it plays only a subordinate part, it is only a means of perception to the knower.

The knower, the Atman, for whom the functions, hereafter described, of the sense called the heart or the mind, are the means of perception, can alone be the Atman fit to be worshipped by us. Thus, the seers decided. The functions of the mind which relate to both, what is subjective and objective, and which serve as a means

of perception to Brahman, who is consciousness itself, and whose cognition results from his being conditioned by Antahkarana, are thus explained.

Samjnana, Ajnana, etc., which are the functions of the mind, are the means of perception to the knower. They become conditions to Brahman.

Prana is a Karana or sense-organ. Therefore, it cannot become the fit object of meditation. The Sruti proceeds to infer the existence of or knower, through the Vrittis of the mind such as Samjnana, etc. There must be one to witness the operations of the mind. That silent witness is Brahman. The senses, the mind and the Vrittis acquire their power, intelligence and illumination from the silent Witness, who is self-luminous and all-powerful and all-wise Brahman is distinct from the senses, sense-perceptions, mind and the various Vrittis of the mind. It is the unchanging, self-luminous, self-existence, constant Witness of all mental modifications.

एष ब्रह्मेष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च पञ्च महाभूतानि पृथिवी वायुराकाश आपो ज्योतीषीत्येतानीमानि च क्षुद्रमिश्राणीव । बीजानीतराणि चेतराणि चाण्डजानि च जारुजानि च स्वेदजानि चोद्भिजानि चाश्वा गावः परुषा हस्तिनो यत्किंचेदं प्राणि जङ्गमं च पतत्रि च यच्च स्थावरम् । सर्वं तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठित प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥३॥

3. This Brahman, this Indra, this Creator, all these gods, these five great elements, earth, air, ether, water, fire, all these small creature these others, the seeds of creation, these egg (viviparous), the womb-born (oviparous), the womb-born (viviparous), sweat-born sprout-born horses, cows, men, elephants, whatever else which breathes and moves and flies and is immovable-all these are guided by wisdom and are supported by wisdom. The universe has wisdom for its guide. Wisdom is the basis or stay of all. Verily wisdom (Prajnanam) is Brahman.

Notes and Commentary

Esha—this. Brahma—Brahman. Esha—this. Indra—Indra. Esha—this. Prajapati—creator (Hiranyagarbha). Ete—these. Sarve—all. Devah—gods. Imani cha pancha-mahabhutani—these five great elements. Prithivi—earth. Vayu—air. Akasa—ether. Apah—water. Jyotishi—fire. Iti—thus. Etani—these. Imanicha kshudra misrani—these multiple of small creatures. Beejani cha itarani—these other seeds. Andajani—egg-born. Jarujani—womb-born. Svedajani—sweat-born. Udbhij-

jani—sprout-born. Asvah—horses. Gavah—cows. Purushah—men. Hasthinah—elephants. Yatkimcha idam—whatever here. Prani—that lives. Jangama—that which moves or walks. Patatricha—that which flies. Yatcha—and those. Sthavaram—unmoving. Sarvara—all. Tat—that. Prajnanetram—that which has Prajna as its controller. Prajnane—in Brahman or consciousness. Pratishtitam—established. Prajnanetra—having know- ledge as its basis. Lokah—the world. Prajna—knowledge or consciousness. Pratishtha—basis or stay. Prajnanam—consciousness absolute. Brahman—Brahman.

This Atman, who is of the nature of consciousness, is the lower Brahman (Apara Brahman), called Hiranyagarbha or cosmic Prana, is the life-principle (Prana or Kriyasakti) dwelling in all bodies. He (Hiranyagarbha) has entered the reflecting medium of the inner sense-organ (Antahkarana), and appears like so many reflectors of the sun in various sheets of water, and is described as Prana and Prajnanatma. He is Indra, because of his qualities, or the Lord of the Devas. He is Prajapati, the first born, who has a body and form, from, whom all the protectors of the world, fire, etc., were born from the cavity of the mouth, etc., fashioned in the virat Purusha—the lump described in Section Agni and all other gods. He is, again, the five elements which are the material cause of all bodies, viz., earth 'etc. He is all that is food and is fit for food.

He constitutes all the lower forms of creatures, such as serpents, etc. The several beings are distinct classes. What are these? They are: those born of eggs. like birds; those born of womb, like men (Jaru, Jarayu); those born of sweat, like lice, etc.; those born of seed, like trees; horses, cattle, men, elephants, that which moves, that which flies with its wings, in the sky and that which is immovable. All these are under the sway of Prajna (Prajna-netram).

Prajna is consciousness. Prajna is Brahman Himself. That which is controlled by this is Netram. Netram is that by which it is guided. Prajna-netram means that the whole world which has Prajna as its controller. Brahman is the cause of the world-manifestation. Brahman is the light of this universe. The universe depends upon Brahman during creation, preservation and destruction.

Prajna-netro-lokah may mean also that the universe has wisdom for its eye. Wisdom is the basis, or mainstay, of all the universe.

All objects from Brahma, down to a tiny worm or clod of earth, the whole of the subjective and the objective world are all different manifestations of the same Brahman. They solely depend upon Brahman. Hence, all these have been called here as Prajna-netra, i.e., what is manifested by Prajnana or wisdom. Therefore, wisdom (Prajnanam) is Brahman.

That Brahman, who is free from all conditions, and is untainted, pure, actionless, peace, secondless, knowable by elimimating all distinguishing attributes, as not this', 'not this', and beyond all word and thought, becomes the omniscient Isvara, Lord of all, Antaryamin, the inner ruler or the universal controller, and guide the common seed of the whole unmanifested wo through His association with Maya.

The same Brahman becomes Hiranyagarbha when He identifies Himself with the intellect, which is the seed of all the manifested world. He also becomes the Virat known as Prajapati, who issues from within the cosmic egg with a body. He is the first embodied being. He becomes a Devata, springing from the same cosmic egg.and bears the name of Agni. Similarly, Brahman acquires several names according to the several bodily limiting conditions. From Hiranyagarbha down to the smallest worm, Brahman receives different names and forms under conditions of different bodies.

Not only the common people, but even learned men regard this single entity, who is beyond all conditions differentiated thus by various Upadhis, limiting adjuncts, in various ways and consider it also as of various kinds. The Srutis say: “some call it Agni, others Manu, Prajapati, some Indra, others Prana and others the eternal Brahman, etc".

When one attains knowledge of Brahman, the appearances and plurality vanish altogether. Secondless Brahman alone remains. The sage realises that the indwelling Atman in the body is the same as that which pervades the entire universe (Sarvatmabhava). All limitations, differences, distinctions and watertight compartments vanish, in toto.

Prajnanam Brahma-Pure consciousness is Brahman. This is one of the Mahavakyas, great sentences, of the Upanishads. This is the Lakshana Vakya, because it gives a description of the nature of Brahman. The other three Mahavakyas are: (1) Aham Brahmasmi I am Brahman. This is anusandhana

Vakya.This is contained in the Brihadaranyaka Upanishad of Yajurveda. (2) Tat-tvam-asi Thou art That. This is Upadesa Vakya. The teacher says to te aspirant: Thou art Brahman' This is contained in the Chhandogya Upanishad of Sama veda. (3) Ayamatma Brahma: This Atman is Brahman. This is Anubhava Vakya. The aspirant realises the identity of Atman and Para-Brahman, the individual soul and the Supreme Soul. This is contained in the Mandukya Upanishad of Atharva Veda.

The Aitareya Upanishad begins with the text 'Atma va idameka evagra asit-In the beginning, there was verily Atman alone' and concludes with the text 'Prajnanam Brahma-pure consciousness is Brahman'.

स एतेन प्रज्ञेनात्मनास्माल्लोकादुत्क्रम्यामुष्मिन् स्वर्गे लोके सर्वान्कामानाप्त्वाऽमृतः समभवत्समभवत् । इत्योम् ।।४।।

।। इति पञ्चमः खंडः ।।

4. He was exalted to the state of Brahman Hood, on account of his knowledge of Atman. He left this world and obtained all that he desired, in that world of supreme bliss, and attained immortality.

Notes and Commentary

Sah-He (Vamadeva or any other sage). Etena–by this. Prajnena-kind of knowledge. Atmana—the Atman. Asmat from this. Lokat-from world. Utkramya-having left. Amushmin-in that. Svarge-in heaven. Loke-world. Sarvan-all. Kaman-desires. Aptva-having obtained. Amritah-immortal. Samabhavat–became.

Any seeker after Truth, who knows the Self in the way explained, can attain immortality like Rishi Vamadeva. A liberated sage does not move to any world. He gets absorbed in the all-pervading Brahman. He realises that the individual soul is identical with Para-Brahman.

The repetition of 'Samabhavat'. 'Samabhavat' is to indicate the close of the chapter.

Here ends the Section Fifth.

ॐ वाङ्मे मनसि प्रतिष्ठिता। मनो मे वाचि प्रतिष्ठितम । आविरावीर्म एधि । वेदस्य म आणीस्थः । श्रुतं मे मा प्रहासीरनेनाधीतेनाहोरात्रान्संदधाम्वृतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु ।

तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारम् । अवतु वक्तारम् ।। ॐ शान्तिः शान्तिः शान्तिः॥

।। ॐ शान्तिः शान्तिः शान्तिः ।।

।। इति ऐतरेयोपनिषत्संपूर्णा ।।

Thus ends the Aitareya Upanishad.